

THE FAVOVRITE

OR,

A plaine Demonstration from
Holy Scripture of Gods special loue to
the righteous, in a Sermon preached at
St. Andrews in Norwich, the 18.

of Novemb. 1611, since alter-
ged and newly published
for the comfort of
Gods people.

By TIMO: PLYMNER Preacher
of Gods Word.

Psal. 1. vers. 6.

*The Lord knoweth the way of the righteous, but the
way of the wicked shall perish.*

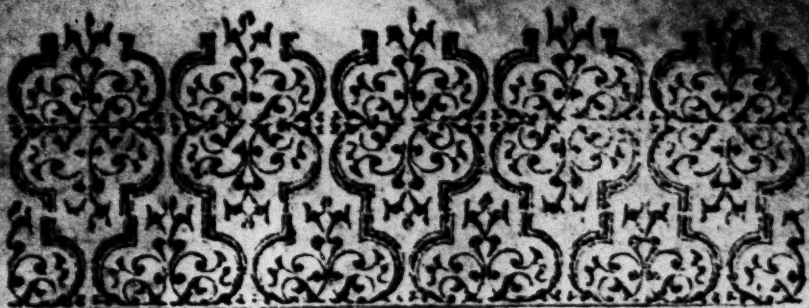
Prov. 11. vers. 28.

*He that trusteth in his riches shall fall, but the righte-
ous shall flourish as a Branch.*

LONDON,

Printed for Samuel Man, dwelling in Pauls
Church-yard at the signe of the
Swanne. 1612.





TO THE RIGHT
WORSHIPFUL MASTER

GEORGE BIRCHE, now *Mayor*
of the Citie of *Norwich*, to the Worship-
full Sheriffes and Aldermen his Brethren,

to the Commons and to all the Citizens in

the same Cittie; *Timothie Plummer*

wiseth all happinesse here, and

hereafter the Crowne of

Righteousnesse.



RIGHT Worshipfull
and Right Christian
Friends, as I am wil-
ling to acknowledge
Gods gracious Pro-
vidence, and therein
the manifold fauours receiued of and

The Epistle Dedicatorie.

in the Citie of Norwich, for the
space of no lesse then 14. yeeres, both
from priuate persons Christianly af-
fected in the time I was a poore
Grammer-scholler, and from publike
Magistrates, godly and religious, who
haue shewed me more then ordinarie
fauour, partly in freely allowing me a
yeerely pension during the time I con-
tinued and proceeded in Cambridge,
and partly in bestowing vpon me, that
painefull place which now by Gods
blessing I doe enioy; I say, as I am
willing to acknowledge these benefits
with a thankfull minde, so I am as
forward to expresse true and reall
thankfulnesse to euery one of you. I
know very well that you will thinke
your loue and cost well bestowed, if
you may but see my profiting answer
your expectation. And thus much I
vnderstand to my greater encourage-
ment, that my poore endeauours al-
ready shewed haue been of you, most
louing.

The Epistle Dedicatorie.

louingly accepted; which I wish may be a testimonie vnto you, that I haue endeauoured (in some measure and desire) to be faithfull in a little: And of all my meditations I know none haue had better acceptation, then this which I name the Fauourite; which kinde acceptance I may truly say, was the cause of publishing this little Treatise.

But I ought not to be ignorant that this worke now must passe through the hands and censures of many strangers, who peradventure will not so kindly accept, nor so fauourably beare with the slips they meete with as you haue done. *Obiect.*

I hope all Readers that are well-minded, will easily bee entreated to take in good part my willing endeauor in this necessary Argument, and the rather, because in the whole discourse they shall not be able to finde any one line which may *make the heart of the* *Ans.*

The Epistle Dedicatorie.

*Ezech. 13. righteous sad whom God hath not made
12. sad; or strengthen the hands of the wicked, that he should not returne from his wicked way: And now, all that I will say to you, to whom I owe so much, is this, If there bee any thing in this short Sermon, (which God hath brought to my hand by his gracious Spirit) whereby any of you may bee furthered in the way of righteousness, I humbly praise Almighty God, and send it vnto you all as the first fruits in this kinde; the best New-yeeres gift that I haue, being the fittest token and testimonie of my vnfeined thankfulnessse. Further commending to your Christian consideration a place of Scripture, viz. *Ezech. 33. 12. &c.* vnto the 20. verse, And adding this petition to the Father of lights from whome commeth euery good and perfect gift, *Iam. 1. 17.* *2. Theff. 1. 17.* that he would be pleased to make you and me abound more and more in euery good word and worke, causing
our*

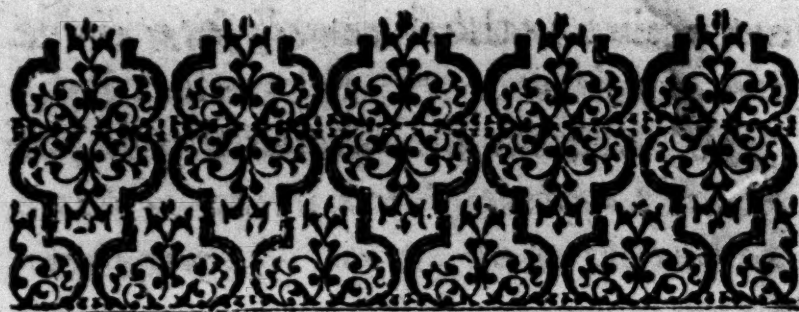
The Epistle Dedicatorie.

our pathes as the shining light to shine Pro. 4. 18.
more and more vnto the perfect day, I
rest and remaine. *London* this first of
January, 1621.

*Yours in all offices of
Christianitie to bee
commanded:*

Timo. Plummer,

To



To the Christian Reader,
T. P. wisheth all furtherance in
the way of righteousness.



Christian Reader,
we finde in History
both Sacred and
prophane, and easi-
ly obserue in the
practise of all na-
tions that Kings
and Princes haue alwaies had some or o-
ther to be their speciall Favourite, that is
to say,

1. *Such as they haue priuiledged a-*
boue others to bee most neere in atten-
dance about their Royall persons.

2. *Such as they haue graced and dig-*
nified

The Preface.

nified with excellent names, stiles and titles of honour.

3. Such as they acquaint with the greatest and weightiest secrets of State, admitting them to bee of their Prinie Councell.

4. Such as they readily heare and grant petitioning and soliciting for themselves and others.

And nothing is more obuius in holy writ, then that God the King of Kings doth make the righteous man his onely Fauourite; The Lord sets apart him that is godly for himselfe. Psal. 43.

1. He makes him attend upon him in his speciall presence, in his House, in his Courts, in the best place he hath: A day in thy Courts is better then a thousand: I had rather be a doore-keeper in the house of my God then to dwell in the tents of wickednesse. Psal. 84. 10.

2. He giues him glorious names and titles, especially, calling him The Sonne of God: Behold, saith S. Iohn, what manner of loue the Father hath bestowed 1. Ioh. 3. 1.

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stowed vpon vs, that we should be called the sonnes of God.

3. He reueales to him his secrets, The secret of the Lord is with the righteous, To you it is giuen to know the misteries of the Kingdome of heauen.

4. Hee willingly heares his requests, put vp in the behalfe of himselfe and others, The feruent prayer of the righteous auayleth much. It is strange to obserue how God seemeth to suffer violence by their prayer: he is enforced to crie out, Pray not for this people, let me alone.

And will you see all these particulars exemplified in one of Gods fauourites, namely, in faithfull and righteous Abraham.

1. God takes him from Ur of the Chaldees from Idolatrie and superstition, and entertaines him into his owne seruice, covenants to be his God, and commands him to walke before him and be upright.

2. His name is changed in token of further blessing, from Abram to Abraham

The Preface.

ham, He must be a father of many nations, the father of the faithfull, the heire of the world, the friend of God, and what not? Gen. 17. 5.
Rom. 4. 13.
Jam. 2. 23.

3. God cannot finde in his heart to hide from Abraham his secret purpose, shall I hide from Abraham the thing that I doe? Gen. 18. 19.

4. He is allowed to be a Master of Requests both for himselfe and for others. As for Ishmael I haue heard thee; Behold I haue blessed him & will make him fruitfull, &c. Againe, God saith to Abimelech, Restore the man his wife, for he is a Prophet, and hee shall pray for thee and thou shalt liue: But marke how in one prayer he preuailed with God in the case of Sodome; obserue, how soone hee brought God to an abatement; from fiftie to tenne: And I thinke if he had said, If there shall bee found one righteous in the Cittie, God would haue spared it for ones sake; This I am sure of, that God neuer ceased granting till Abraham ceased praying. But to what end tendeth this discourse?

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discourse? to comfort and encourage thee Oh Christian in these last and perillous times wherein wickednesse seemeth to get the upper hand and true righteousness is outfaced. Wee may see the place of iudgement, that wickednesse is there; and the place of righteousness, that iniquitie is there. What though Antichrist for a time doe domineere withall deceiueablenesse of vnrigh-
teousnesse in them that perish? what though the number of them be encreased that beleeue not the truth but haue pleasure in vnrigh-
teousnesse? Bee not thou disheartened, let them feare the Spirit of Gods mouth and the brightnes of his comming; but lift up thy head; Be thou as bold as a Lyon, what though the wicked be rich and in amitie with the world? thou art more rich; thou hast the better part, that shall neuer be taken from thee. Durable riches and righteousness, thou art most happy in Gods fauour, if thou knewest thine owne happinesse; and that thou mayest know
it

Eccles. 3. 16
Mal. 3. 15.

1. Thess. 2.
10.

Verse 12.

Verse 8.

Prou. 28. 1

1. 4. 4.

Prou. 6. 1

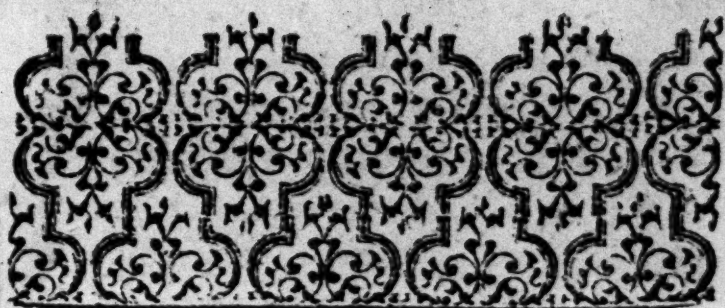
The Preface.

it in some degree, I haue for thy sake willingly published this little Treatise, It is my first borne, my might, and the beginning of my strength; If thou reapest any profite by it, it is the thing which I desire, onely praise God in my behalfe, for enabling me to performe any seruice for the good of his Saints, and afford me thy prayers vnto the same God, that I may grow in grace, and in the knowledge of our Lord Iesus Christ. 1:Pet.3.18

*Thy brother in the
same Lord.*

T. P.





PSAL. 37. 16.

*A little that a righteous
man hath, is better then
the riches of many wicked.*

A large, ornate initial letter 'B' in a black and white woodcut style. The letter is filled with intricate floral and foliate patterns, including stylized flowers and scrolling vines. The background is also decorated with similar patterns, creating a rich, textured effect.

Esides that maine
and manifest diffe-
rence which God
will make between
the righteous and
the wicked at the
day of indgement,
when the righteous

Mal. 3. 18.
Math. 13. 43
Mat. 25. 30.

all shine forth as the Sun, and the wicked
be cast into vtter darkenesse ; Hee hath
made euen in this life a great difference be-
twene

Eph. 5. 8.

tweene them, not onely in respect of that inward portion of true sanctifying grace, which the righteous partake in abundance, and the wicked not so much as tast of, & so differ as much as light and darkenesse; *Ye were sometimes darkenesse, but now are yee light in the Lord.* But also in regard of their outward estate (which seemeth a Paradox) in temporals the righteous haue the better of it, hee goeth away with the better share; so saith this Text, *A little that the righteous man hath is better then the riches of many wicked.*

The Method which I vse in the vnfol-
ding of these words, is:

1. I poynt out the righteous man.
2. I obserue the little that he hath.
3. I shew how this little is better then the riches of many wicked.

1. Part.

Rom. 3. 10.

Eccl. 7. 29.

in Gen. 1. 27

Eph. 4. 24.

Ioh. 8. 44.

First, wee enquire for the Righteous man, Saint *Paul* findeth it written, There is none righteous, no not one; *Salomon* hath onely found this, that God made man righteous, according to his owne image in righteousness and true holinesse. But as the Diuell stood not long in the truth, so man not long in that perfect estate, but by sinne defaced Gods work of originall righteousness

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teousnesse, both in himselfe, and in his posterity. *Adam* begat a sonne in his owne likenesse, after his owne image, not in the image of God in which he was created, but in his owne image, that is, a sinfull wretch like himselfe. Hence *Eliphaz* saith, what is man that he should be cleane? and hee that is borne of a woman that hee should bee righteous? And *Esay*, we are all as an vn-cleane thing, and al our righteousnesses are as filthy ragges; But the same Saint *Paul* saith againe, *As by one mans disobedience many were made sinners, so by the obedience of one (namely Christ) shall many be made righteous*: according to that in the Prophet, by his knowledge shall my righteous seruant iustifie many. So then wee see that Gods children deriue all their righteousness from *Iesus Christ the Righteous*; yea from that *righteous Branch* spring all their righteousnesse, they are couered about with the rayes and beames of the *Sunne of righteousness*; The Church is cloathed with the Sunne.

Now for the further clearing of this poynt, wee are sayde to be righteous two wayes.

1. By imputation of Christs righteousnesse

Gen. 5. 3.

Iob. 15. 14.

Esay. 64. 6.

Rom. 5. 19.

Esa. 53. 11.

1. Ioh. 2. 1.

Ier. 23. 5. &

33. 15.

Mal. 4. 2.

Reu. 12. 1.

1. Cor. 1. 30

2. Cor. 5. 21.

Rom. 10. 4.

Ier. 23. 6.

Iustitia E-

uangelica.

Phil. 3. 9.

Gen 15. 6.

Rom. 4. 3.

&c.

nes vnto vs, so Christ is made vnto vs (amongst other things) *righteousnes*, and God hath made him to be sinne for vs, who knew no sinne, that we might be made the *righteousnes* of God in him. And in another place, Christ is the end of the law for *righteousnes*, to every one that beleueth, therefore we call him the Lord our *Righteousnesse*, and this is called the *righteousnesse* of iustification, or the *righteousnesse* of faith. An example of this wee may see in Abraham, *He beleued in the Lord, and he counted it to him for righteousness.*

2. By inchoation of inherent *righteousnes*, wee being changed in our naturall qualities by the power of Christs Spirit, are led on to performe (in some measure) the *righteousnes* of the morall Lawe, following the example of our Sauour Christ; according to that pregnant place, *He that doth righteousness, is righteous, euen as hee is righteous*, and (this is called the *righteousnes* of Sanctification, or the *righteousnesse* of the Lawe. An example of this we haue in Phineas, who executed indgement, and that was counted to him for *righteousnes*.

Rom. 8. 4.

Iustitia le-

galis.

Psal. 106. 31

A Righteous man is such an one as being found in sinnefull *Adam*, a child of wrath, is through Gods eternall grace of election in Christ, called to be the Sonne of God, and heire of heauen, whose sinne is freely pardoned, and person accepted in the actiue & passiue righteousness of Christ applyed by faith, who being endued and renewed with the Spirit of Christ is so thoroughly altered and changed in soule, body, and spirit, that he is daily enabled to dye vnto sinne, and to liue vnto righteousness, that is, willingly to performe some new and pleasing obedience to Gods reuealed will, the onely rule of righteousness, and that from one degree vnto another, vntill at the last hee hath Gods image repayred and restored in as ample and better manner then euer it was at the first, to the prayse and glory of Gods rich grace.

A description of a Righteous man.
Ephes. 2. 3.
Rom. 8.

Mat. 3. 17.

1. Thes. 5.

23.

2. Cor. 3. 18.

1. Cor. 15.

49.

Psal. 17. 15

Eph. 5. 27.

B 3

When

A

A descrip-
tion of a
wicked
man.

Vhen on the contrary a wicked man is such an one, as beeing the cursed off-spring of rebellious *Adam*, is by Gods eternall and iust appointment left in that damnable estate, who beeing dead in sinnes and trespasses, that is to say, hauing his minde darkened, his will captiuated, his affections disordered, is not able to vnderstand, will, or doe any thing pleasing vnto God in the whole course of his life; yea notwithstanding all the meanes God vseth, and fauour he sheweth to reclayme him, there is none effectuall vnto him, he will not learne righteousness, but dayly walke in the willfull breach of Gods righteous Lawe, waxing worse and worse, and treasuring vnto himselfe wrath against the day of wrath, and reuelation of the righteous iudgment of God.

First,

First if wee now make a survey of the face of the world, wee shall finde the wicked swarme and gather together in great multitudes, but for men qualified according to our description of the righteous man, the number will be very small, so that we may haue iust cause to obserue and bewaile the paucitie and fewnesse of those that are truly righteous: God in the old world found onely Noah *that righteous man, and a preacher of righteousness; Thee haue I found righteous before mee in this generation:* In Sodom and Gomorrha there was not found ten righteous men, though they might haue saued the whole Cities from perdition, Onely Lot is delineated, *that righteous man that dwelt amongst them, who seeing and hearing, vexed his righteous soule from day to day, with their unlawfull deedes.* In Iobs time there was none like to him in the earth: Yea, it is the continual complaint of the Prophets and Apostles, that few are found walking in Gods righteous Law. And shall we that are fallen into the dregges of time, looke to finde a greater plentie, though wee search the world with lights? But what shall we say or doe when wee finde such scarcitie and

1. Vse.
2. Pet. 2. 5.
Gen. 7. 1.

Gen. 18.

2. Pet. 2. 7.

Iob 1. 8.

Psal. 12. 1.

Esay 57. 1.

Mich. 7. 2.

Rom. 9.

want of righteousness on the earth? We must pray that *righteousnes may looke downe from beauen*; Let vs desire the God of our righteousness to array the Church his Bride with fine linnen, cleane and white; the fine linnen is the righteousness of the Saints. In particular, let vs put vp our suites in the behalfe of our English nation, that righteousness may exalt it, and that sinne may not be a reproach vnto it; In speciall manner for the Kings most excellent Maiestie, that his Royall throne may still bee established through righteousness. Giue thy iudgements oh Lord vnto the King, and thy righteousness vnto the Kings Sonne. Let vs not forget the Illustrious Prince and Princessse Palatine, with their hopefull issue, but pray, that God would blesse him in all his iust designs, that his righteousness may be brought forth as the light, and his iudgement as the noone day. Let all in authoritie vnder his Maiestie in Church and Common-wealth, be compassed about with righteousness. Let the Magistrates put on righteousness, as a Robe and a Diademe; and let thy Priests bee clothed: endue thy Ministers with righteousness; yea let vs pray that euery priuate man may haue on him the brestplate of righteousness, that we may offer daily

Psal. 85. 11
Psal. 4. 1.
Reuel. 19. 8
Prou. 14. 34.
Prou. 16. 12. & 25. 5.
Psal. 72. 1.
Psal. 27. 6.
Iob 30. 14.
Psal. 132. 9.
Eph. 6. 14.

the sacrifice of righteousness, putting our trust in the Lord; Oh Lord leade euery one of vs by thy Spirit in the pathes of righteousness, vntil thou commest to iudge the world in righteousness, making a new heaven, and a new earth, wherein shall dwell righteousness. Amen and Amen.

Psal. 4. 5.

Psal. 23. 3.

Psal. 9. 8.

Act. 17. 31.

1. Pet. 3. 13

Secondly, vpon our surway wee exclude

2. Vse.

from all comfort of this doctrine, the greatest part of the world which are openly prophane and grossely wicked, That hold the truth in vnrightheousnesse, whose lust

Rom. 1. 18.

is there law, who haue no feare of God before their eyes, &c. as yee may reade euery where in the booke of God. Against

Psal. 36. 1.

such the wrath of God is revealed from heaven; Know yee not that the vnrightheous shall not inherite the Kingdome of God? Be

1. Cor. 6. 9.

Verse 10,

not deceiued, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselues with mankinde, nor theeues, nor couetous, nor drunkards, nor reuilers, nor extortioners, shall inherite the Kingdome of God; And is this all their punishment? this is punishment enough, It is a hell to be out of heauen; yet it were happie for them if they might escape with the deprivation of heauen, but they shall be turned into hell, the place prepared of

Psal. 9. 17.

old

- Mat. 25, 41. old for the diuell and his angels: It was principally ordained for the diuell and his angels, but wicked men sinning doe as it were encroach vpon the diuels right; It is iust with God since wicked men will sinne like the diuell, that they be punished with the diuell; But oh thou liuing man! while their is life in thy bodie, there is hope of thy soule, if thou wilt turne vnto the Lord he will receiue thee into fauour; as I liue saith the Lord, *I haue no pleasure in the death of the wicked*, but that hee should turne from his way and liue; Turne yee, turne ye from your euill waies, for why will ye die, ye house of Israel? *Discite in-
stitiam moniti, & non temnere diuos.* Learne in time before the gate of Gods mercy be shut, to *breake off thy sinnes by righteousnesse*, and thine iniquities by shewing mercie to the poore, by a holy restitution of wrongs, by the daily practise of repentance, if it may be a lengthening of thy tranquillitie, both in this life, and in the life to come, Let my counsell bee acceptable vnto thee, doe not *sell thy selfe to worke wickednes*, and gaine nothing but a roome in hell, in Tophet ordained of old; Yea for the King it is prepared (saith the Prophet) he hath made it deepe and large, the pile thereof is fire
- Ezech. 33.
11.
- Dan. 4. 27.
1. King. 21.
25.
- Esa. 30. 33

fire and much wood, the breath of the Lord like a streame of brimstone doth kindle it.

Thirdly, by this description we also vncase the hypocrite, and ciuill man, who haue onely the outward shew and conceit of righteoulnesse, without the inward, sound, solide, and substantiall change in heart and life. Woe vnto you Scribes and Pharises, Hypocrites, for you are like vnto painted Sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones and of all vncleanesse; *even so ye also appeare righteous vnto men, but within are full of hypocrisie and iniquitie.* Therefore let me say vnto you, as our Sauour said vnto his hearers, *Except your righteousnesse exceede the righteousnesse of the Scribes and Pharises, ye cannot enter into the kingdome of heauen.* Ye see in what damnable estate you are in; ye are in no better case then notorious sinners, nay I feare in worse; There are most woes denounced against such; The hypocrite is hatefull to God and man; Fained sanctity, is accounted double iniquitie, and when God threatneth to punish extreameely, hee will giue them their portion with hypocrites.

3. Vse.
Luk. 18. 9.
Prou. 30.
12.

Math. 23.
27, 28.

Math. 5. 20

Math. 23.

Mat. 24. 51.

Fourthly,

Fourthly, wee hence enforce a double exhortation.

4. Vse.
First exhortation.
Rom. 13.

14.

Matth. 22.
11.

Phil. 3. 9.

Act. 13. 10.
Esa. 59. 5.

Verse 6.

Gal. 2. 16.

Esa. 45. 24.

1. That euery one of vs would goe out of our selues, and get into the true fountaine of righteousness; *Put on the Lord Iesus Christ*; Put him on as a rich robe of righteousness, the onely *wedding garment* of our soule; Let vs not content our selues with a dreame, figment, and vaine shadow of righteousness, but labour with S. Paul *to be found in him, not hauing our owne righteousness which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith*; If we be not found in him, cloathed with his righteousness, we shal be cloathed with perpetuall shame. Let not the enemies of Gods grace, the Papists perswade vs to weaue the spiders webbe of our owne workes; They shall not become garments, neither shall they couer themselves with their workes, saith the Prophet. Indeede if we presume to bring before God our workes, they will bee in his sight but workes of iniquitie, as in the same place. Yea, Beloued in the Lord, Knowing that a man is not iustified by the workes of the Lawe, but by the faith of Iesus Christ, let vs freely confesse, *In the Lord we haue our righteousness and strength;*

If

If God should enter into iudgement with vs, no man living could be iustified. Psal. 143. 2

Doth not Saint *James* labour to make men see, that by workes a man is iustified and not by faith onely? And yet S. *Paul* from good premises concludes, That a man is iustified by faith without the deeds of the Law; Doe these Master builders and maine pillars of the Church differ and disagree, in this fundamentall point of our saluation? 1. Obiect.
Iam. 2. 24.
Rom. 3. 28.

The seeming iarres and oppositions found in Scripture may be easily reconciled, if we plow with Gods Heifer; S. *James* speaketh of iustification before men, and so he maketh workes to iustifie, *Declaratiue*, declaring who are to be accounted righteous, in the Court of Sanctification, and by this meanes, the Apostle layeth the idle, emptie, verball professour vpon his backe, who onely braggeth of faith, not hauing the fruits thereof, but remaine a dead and fruitlesse tree, ready to bee cut downe and cast into the fire. But Saint *Paul* speaketh of iustifying before God, and so he maketh the poore hand of faith to iustifie *Apprehensiuè*, apprehending, applying, and appropriating therighteousnesse of Christ vnto the sinner, by which Answ.
Math. 3. 10
Rom. 4. 5:
the

the sinner may with boldnes appeare before Gods tribunall, in the Court of iustification; and by this meanes the Apostle beateth downe the proud, conceited, Pharisaeall Iusticiary, that dares obtrude and thrust vpon God his owne good workes, good intents, and good meanings. Yea this shall bee found an infallible truth, that

Math. 9. 13

Christ *came not to call such righteous*, but sinners to repentance. The poore Publican that humbly confesseth his sinnes, and desireth Gods mercy in the merits of Christ, is the man that goeth away iustified rather then the other.

Luk. 18. 14

2. Obiect.

Psal. 7. 8.

Ans.

Doth not David say, *Judge me oh Lord, according to my righteousness?*

Deut. 9. 4.

5. 6.

Tit. 3. 5.

I answer by distinguishing of righteousness, there is a double righteousness, one of the person, another of the cause, *David* there would haue God to iudge him, according to the goodnesse or righteousness of his cause; therefore if thou lookest euer to come to heauen, cast away thine owne righteousness as dung and drosse; For as the Israelites did not possesse the land of Canaan *for their righteousness*, so thinke not thou to climbe vp to heauen by thine own workes and merits. Let me deale plainly, bee not so sortish to thinke of deseruing
at

at Gods hands by thy workes of legall
righteousnes, considering what thou maist *Iob 22.3.*
reade in *Iob* against this conceit, *Is it any* & *35.7.*
pleasure to the almighty that thou art righte-
ous? or is it gaine to him that thou makest
thy wayes perfect? If thou be righteous, what
gineest thou him? or what receiveth hee of
thine hand? When we haue done all things
commanded vs of God, let vs say in truth,
and humility, wee are vnprofitable ser-
uants.

Are not we enemies to good works, by *3. Obiect.*
this doctrine? Doe we not hinder well do-
ing? May not men say, what vse haue we of
good works, when you so strictly preach
faith onely?

No, we call as feruently and frequent- *Ans.*
ly for good workes, as any Papist in the
world, and vpon farre better grounds; and
will any wise man say; We are enemies to
Noblemen; if wee saye, that Noblemen
must not bee Kings? Is there not other
good vse in the state for Noblemen,
though they be not Kings, and sit vpon the
Regall throne? So are there not other
good vses of good workes, though they be
not admitted to be *Cause regnandi*, and put
in the top of Iustification? May they not
be *Via ad Regnum*, wayes that God haue *Eph. 2.10.*
appoin-

Mat. 5. 16.

Gal. 6. 10.

2. Pet. 1. 10

Jam. 2. 18.

Gal. 5. 6.

Rom. 3. 21,

22, 23, &c.

appointed vs to walke in? Is it nothing that our heavenly Father is glorified by good workes? And that our brethren are many wayes bettered by them, and that wee our selues are by the same assured of our effectuall calling and eternal election? And know further, that wee doe not so strictly call for faith onely, but that we require workes, the fruites of faith, to iustifie, and testifie the life and truth of the same faith, yea although faith, other graces and workes be together in a Christian, yet they doe not iustifie together, they con-
 curre not in the act of Iustification; But as the eares and eyes are together in a man, and the eyes onely see, and as light and heate are together in the fire, and the heat onely warmeth; So faith, loue, and workes are in a true Christian, but faith (as it is an instrument to lay hold, not as it is a vertue, grace, or worke) onely iustifieth. To make an end of this matter, we are vndoubtedly to beleue, that this doctrine of Gods free iustification, doth most plainly arise from holy Scripture; It doth most fully establish the righteousness of God; It doth most plentifully demonstrate the deepe miserie of man; It affordeth most strong consolation to euery true Christian soule; for

for then may Gods Childe say with courage and boldnesse; *Who shall lay anything to the charge of Gods elect?* when hee is thoroughly perswaded, that *It is God that iustifieth.* Rom. 8. 33.

2. That euery one of vs would follow *Second ex-*
after righteousness, and daily walke in the hortation,
way of good men, and keepe the pathes of the *1. Tim. 2.*
righteous; that it may be said of vs, as of *22.*
Zacharie and Elizabeth; they were both *Prou. 2. 20;*
righteous before God, walking in all the *Luk. 1. 6.*
commaundements and ordinances of the
Lord, blamelesse; though not without all
sinne, yet without open reproofe or blame:
So let vs endeauour to be blamelesse and *Phil. 2. 15*
harmelesse, the sonnes of God, without
rebuke, in the midst of a crooked and per-
uerse nation; amongst whom let vs shine
as lights in the world.

To presse this point yet further. Let vs
but seriously consider why God did elect
vs; but *to be like to the image of his Sonne?* Rom. 8. 29.
Why did he create vs, I pray, but that wee
should beare and shew forth some resem-
blance of himselfe, *who is righteous in all his* Psal. 145.
waies? Did hee redeeme vs for any other *17.*
purpose, then to *serue him in holinesse and*
righteousnesse all the daies of our life? were *Luk. 1. 75.*
we not made free from sinne for that very
cause, that wee might become the seruants
of

Rom. 6. 18. of *righteousnesse*? And wherefore did God reueale his Gospel of grace (called the
 Tit. 2. 11, *word of righteousnesse*) but to teach vs to de-
 12. ny vngodlinesse and worldly lusts, and to
 Heb. 5. 13. *liue righteously*? To what other end tendeth Gods ordinance of preaching but to
 turne men vnto *righteousnesse*? Doth not the
 Dan. 11. 3. Apostle call true Preachers *the Ministers*
 2. Cor. 11. of *righteousnesse*? Are not the Sacra-
 15. ments which wee receiue *scales of right-*
 Rom. 4. 11. *teousnesse*? I thinke true Religion is no-
 2. Pet. 2. 21 thing else, but *the way of righteousnesse*;
 and can we please God better then by this?
 Prou. 15. 9. or bee any way better assured of his loue
 Psal. 11. 7. and acceptation? *Hee loneth him that fol-*
 & 45. 7. and *loweth after righteousnesse*. And againe, *the*
 146. 8. *righteous Lord loneth righteousnesse*? Final-
 Math. 21. ly, how can we thinke to escape death and
 32. attaine to life, vnlesse we walke in the way
 Prou. 12. 28 of *righteousnesse*? *In the way of righteous-*
nesse is life, and in the path-way thereof there is
no death; Wee must resolute to finish our
 course of well-doing if wee looke for the
 2. Tim. 4. 8 *crowne of righteousnesse*, which God the *right-*
eous iudge will giue vnto vs: We must not
 Numb. 23. foolishly thinke to *dye the death of the right-*
 10. *eous*, except we liue the life of the *righte-*
 Psal. 15. 2. *ous*. O vaine world, be not deceiued, as a
 Gal. 6. 7. man sowe so he shall reape: *To him onely*
 Prou. 11. 18 *that soweth righteousnesse shall bee a sure re-*
 Hos. 10. 12, *ward*

reward, God rendreth to euery man according to his worke. It is the worke of righte- Esa. 32. 17.
nesse that shall be peace, and the effect of righte-
teousnesse, quietnesse and assurance for euer.

The second thing which I propounded 2. Part.
obserueable, is, That for the most part the
righteous haue but a poore pittance, a very
little of these outward things; when on the
other side, *many wicked* are full-handed,
build there nests on high, haue riches, as it Hab. 2. 9.
is in the text. If we expostulate the cause
with *Jeremie*, we must acknowledge the iu- Ier. 12. 1.
stice of God as he did, and that for good
reasons, hee thus vnequally disposeth and
dispenseth these common things to the
wicked and to the righteous.

First, he dealeth thus bountifully with
the wicked for these reasons.

1. To shew his absolute power and in-
finite goodnesse. *The Lord is good vnto all,*
his mercy is ouer all his workes: He stam- Psal. 145. 9.
peth and printeth some of his communica-
ble goodnesse vpon the vilest of his crea-
tures, and who may controule him, *doing*
what he will with his owne? Therefore hee Mat. 20. 15.
giueth the wicked *their portion in this life,* Psal. 17. 14.
and they may looke for no more, for euen
as *Abraham* gaue all he had to *Isaac*, and Gen. 25. 5, 6
sent away the sonnes of his concubines with

Gal. 4. 28 gifts, so God giueth the wicked outward gifts, reseruing the eternall inheritance to the children of promise.

Act. 14. 17. 2. To leaue them without excuse, and himsele not without witnesse, in doing them good, in giuing them raine from heauen, and fruitfull seasons, and in filling their hearts with foode and gladnesse; Hee can

1. Sam. 15. say to them as he said to wicked *Saul*, *When thou wast little in thine owne sight*, I aduanced thee, &c. and they shall not be able to say

Math. 25. vnto him, *Wee knew that thou art an hard*
24. *man.*

3. That he might giue vs an example of
Math. 5. 44 doing good against euill, as we may reade
45. in the Gospel. A dutie too much neglected,
Rom. 12. yet further commanded by *S. Paul*, and
20. 21. practised by *Dauid* and many other of the
1. Sam. 24. Saints of God.
17.

4. In iudgement many times for their
Eccles. 5. 13 hurt, *I haue seene* (saith the preacher) *riches,*
1. Tim. 6. 9. *kept for the owners thereof to their hurt.* So
Opes irrita- they prooue as a knife in the hand of a
ment a malo- childe, or as a sword in a madde mans hand,
rum. dangerous and deadly. Surely many men
Horat. — had neuer beene so deepe in sinne and mi-
Horum sem- serie, if they had not beene so rich; Euen
per ego opta- their wealth through Gods iudgement is a
rim pauper- snare and a trappe vnto them.
rimus esse
bonorum.
Plal. 39. 6.

To say nothing of the care, feare and sorrow that accompanie the same, in getting, keeping and loosing of them; to conclude; As God gaue the children of Israel quailles daintie meate, but a plague with it; he gaue them their request, but sent leanness into their soule; they had better haue beene without it; So God giueth the wicked the wealth of the world in seuerer iudgement, as I might enlarge in many particulars. Hence a Reuerend Doctor of your owne was wont to pray, *Giue vs nothing Oh Lord in thine anger, though we should aske it of thee.* Psal. 106. 15.

Doctor
Bound.

Secondly, he dealeth thus sparingly with the righteous, for these reasons.

1. That hee may bring them to some conformitie and correspondencie, with his Sonne Christ there head and elder Brother; *who though he was rich, yet for our sakes became poore*; Hee was poore in his birth, life and death. His birth was not allowed a fit roome in a common Inne. In his life, the foxes and foules, had a more certaine dwelling. At his death he had not a graue of his owne to be buried in; *Ergo* they must in some proportion drinke of Christs cup of pouertie; *The Disciple is not aboue his Master.* 2. Cor. 8. 9. Luk. 2. 7. Luk. 9. 58. Joh. 29. 42. Luk. 6. 40.

2. That he may put a difference, between

Gal. 4. 1.

1. Pet. 1. 17.

Act. 3. 21.

Math. 17. 4.

Heb. 11. 13

Mat. 25. 45.

Mark. 14. 7.

Deu. 15. 11

In infortu-
my's virtues
relucet.

1. Tim. 6. 17

the time of our nonage, and the time of
possessing our inheritance; that wee may
sensibly discerne the time of our sojour-
ning here, from the times of the restituti-
on of all things; God will not let vs finde a
heauen vpon earth, and so dreame; *It is
good for vs to be here.*

3. Being Pilgrimes and Trauellers in
their present condition, it is not meete they
should bee cumbred and loden with too
much thicke clay; God will allow vs a light
staffe to ease vs in our way; but not a hea-
uie burden to hinder our progresse.

4. That the wicked may haue occasion
to doe good; that their mouthes may be
stopped, and they not able to say, but that
there was some *little ones* in estate to doe
good vnto; according to that; *Ye haue the
paore with you alwaies, and whensoever ye will
ye may doe them good.*

5. That he may exercise his speciall gra-
ces in their hearts, as Faith, Patience,
Hope, Humilitie, &c.

Faith, for if they should haue riches, in
abundance, they would goe neere to trust in
them; in dead *uncertaine riches*, and not
in the *living God*; and therefore God often
keepeth backe greatnesse, that himselfe
might be our chiefeft trust and stay. Pati-
ence,

ence, God brought *Iob* to a little, that hee Iob 1.
might inure his patience, & in very truth,
God by this dealing will trie how willingly
we submit, and subscribe to his prouident
allowance.

Hope, He will haue vs hope for a plenty
else-where; *If in this life onely we haue hope*, 1. Cor. 15. 19
We are of all men most miserable.

Humilitie, because riches doe eleuate
and lift vp the heart: God by the Prophet
telleth the Prince of Tyrus, *Thou hast en-
creased thy riches, and thy heart is lifted vp* Ezech. 28.
5.
because of thy riches.

He was a heathen and a wicked man, but Object.
Gods children are of a better mould, frame
and disposition.

Nay, in this point God is iealous of his
owne people, that are in speciall couenant Answ.
with him; He bids them, Take heede that
when they haue eaten and are ful, and haue
built goodly houses, &c. *that their heart* Deut. 8. 14.
be not lifted vp, and they forget God which
brought them forth of the land of Egypt,
from the house of bondage. For the most Omnibus no-
bis ut res
dant sese, ita
humiles aut
elati sumus.
Terent. in
Hecyra.
part, as the purse filleth, the heart swelleth;
The heathen Poet could say as much; *Ac-
cording to our outward estate, wee are either
proud or humble.* It is pitie faire weather
should doe hurt; but it commeth often to

*Vivitur ex-
iguo meli-*
us. —

Prou. 30.
8, 9.

1. Vse.

Ier. 9. 23.

Eccl. 9. 1, 2.

Gen. 27. 39.

Prou. 3. 16.

Psal. *passim.*

Iam. 2. 5.

Luk. 7. 22.

1. Cor. 1. 26

passé that in abundance Gods children are
subiect to surfeit; when penury, want, and
their competent little keepeth them in
good temper; This made *Agur* pray as
heartily against riches, as against pouerty;
*Giue me neither pouertie nor riches, least I bee
full, and denie thee, and say, who is the Lord?*

First, this doth disprooue that false glasse
and crooked rule, by which many rich men
iudge of their spirituall estate before God;
they thinke themselues highly in Gods fa-
uour, because rich; but let not the rich
man glory in his riches. For alas, this is a
meere deceit; These outward things fall
out alike vnto all; or commonly Gods
chiefe Favourites haue the least portion;
when prophane *Esau*, whom God hateth, is
allowed *the fatnesse of the earth*: I tell thee
riches are but a gift of the left hand, and if
any haue the vantage, it is the poore man.

Haue ye not read that God is called, *the
God of the poore and needie, the Father of the
fatherlesse*? Hath not God chosen the poore in
this world, *rich in faith, and heires of the king-
dome*, which he hath promised to them that
loue him; Yea, to the poore is the Gospel prea-
ched; ordinarily the poorer sort of people,
do giue best well-come and entertainment

to the same, when not many mightie and
rich

rich in the world are effectually called; *Haue* Ioh. 7. 48.
any of the rulers beleened on him? How hard-
ly shall they that haue riches enter into the Mark. 10.
kingdome of God? such as *trust in riches,* as is 23, 24.
 there expounded. Therefore I may say to
 rich and poore, Iudge not after the appea- Ioh. 7. 24.
 rance, but iudge righteous iudgement, and
 alwaies remember that in heauen is poore
Lazarus, as well as rich *Abraham;* pouertie, Luk. 16.
 ragges, nakednesse, cannot separate vs
 from Gods loue in Christ; *He that feareth* Rom. 8. 35
God and worketh righteousness is accepted of
him; though he be neuer so poore, this is Act. 10. 35
 ancient doctrine, that God accepteth not
 the persons of Princes, *nor regardeth the* Iob 34. 19.
rich more then the poore.

Secondly, this exhorts vs to contentati- 2. Vse.
 on, hauing *Jacobs* request, foode and ray- Gen. 28. 20.
 ment, things for the present, our portion, 1. Tim. 6. 8.
 our lot, our little, let vs therewith be con- Heb. 13. 5.
 tent; let vs learne with the Apostle (a deepe
 point of Christian learning) *I haue learned* Phil. 4. 11,
saith he, in whatsoeuer estate I am, therewith 12.
to be content; I know both how to be abased,
and I know how to abound euery where and in Simus con-
all things I am instructed, both to be full and to tenci ista
be hungry, both to abound and to suffer neede, mediocri for-
 Learne then, since God hath cut thee out tina, &c.
 but a little, to bee heartily well content, modico, sub-
 with stantiola.
 westmer.

with his good will and pleasure.

1. *Obiect.* But our little may prooue too little, and so we perish in want, begge, starue in the streete, &c.

Answ.
Verie 25.

I will not goe out of this Psalme for an answer, Obserue the Prophets long experience, *I haue beene yong and now am old, yet haue I not seene the righteous forsaken, nor his seed begging bread.*

2. *Obiect.* We daily see that which he did not, the righteous ouerwhelmed with pouertie and beggery.

Answ.

If we obserue, who be the common beggers in the world, we shall finde them to be the vilest, gracelesse, and godlesse persons of all the earth; There are but a few Lazaruses to be found out of heauen; The walking disorderly bringeth and keepeth multitudes in the base estate of beggery, when religion doth so schoole the righteous, that he worketh in some lawfull vocation, and so is not vsually brought to so great extremitie. *Salomon* in the booke of Prouerbes is very copious and plentifull in this Argument; shewing that through sinfull courses, many miscreants doe come and crouch for a peece of siluer, and a morsell of bread.

In particular, *By meanes of a whoorish woman, a man is brought to a peece of bread.*

Prou. 6. 16.

Againe

Agai
come
man
mot
trou
mea
terp
Cor
die
met
but
mal
bou
ten
flo
bo
no
lie
bo
H
br
va
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n

Againe, *The drunkard and the glutton shall come to pouertie, and drowsinesse shall cloath a man with ragges*: These are the fruitfull mothers that bring forth the numberlesse troupes of our *euill beasts and slow bellies*, I meane those vnprofitable burdens, the caterpillars and deuouring droanes of our Common-wealth, viz. the wandring sturdie and incorrigible rogues; *Hee becometh poore that dealeth with a slacke hand*, but on the other side, *the hand of the diligent maketh rich*: In all lawfull and honest labour there is profit, but the talke of the lippes *tendeth onely to penury*: Seest thou a lazic, slothfull, idle wretch with his hand in his bosome, that can talke of worke but doe nothing? there is more hope of the homeliest labourer then of him; the poore plow-boy, shall come to preferment before him, *He that tilleth his land shall be satisfied with bread*, but *hee that followeth vaine persons is voyde of understanding*, and so in iust proportion shall want bread, and begge in the end as a witleffe and improuident foole.

But wee see that God plungeth those, which (you would make vs beleue) are his onely Favourite, into a deepe pit of poertie.

Wee see not things as they are; they are not

Prou. 23. 21

Prou. 10. 4.

Prou. 14.

23.

Prou. 12.

11.

3. Obiect.

Answ.

2. Cor. 6.
10.

not so poore as we take them to be. Reade what the Script. saith: *As poore, yet making many rich; as having nothing, yet possessing all things.* Not simply poore, but *quasi pauperes*, as poore. No, no, God will make hard shift (that I may speake it with reuerence) before his children shall want necessities,

Num. 20. 11

the hard flint, the rocke of stone shall gush out water, and the hungry Rauen shall

1. Kin. 17. 6

bring them bread and flesh in the morning, and bread and flesh in the euening, as it did

Heb. 13. 5.

Eliab. We haue Gods promise, that *he will neither leaue vs, nor forsake vs*; and these reasons to induce vs to beleue the same.

Psal. 145.

15. & 104.

21.

Matt. 6. 26.

1 Because he prouideth for the vnreasonable Creatures: The Rauens, Lyons, and the rest, *seeke their meat at God*, waite vpon him, and haue it in due season: and will he not feed his owne deare children? Shall they want? No, *the Lyons shall lacke*

Psal. 34. 10

first, and *suffer hunger.*

2 He is kind euen to the wicked, which are strangers to his Couenant, his enemies, *ergo*, hee will not faile those of his owne family, that are vnder his owne charge. If *God be the Saniour of all men*, then especially of *those that beleue.*

1. Tim 4.
10.

3 Hee hath sustained vs heretofore, when we were young: First, when we were
in

in the wombe, before we had a mouth to receive meate, his gracious hand made another passage: for as in the wombe wee are wonderfully made, so are wee admirably preserved and fed. Then out of the womb, *when we yet hung upon our mothers breasts* Psal. 139. 14. *he was our God:* When we had not a tongue Psal. 22. 9. to expresse want, yet he made vs cry and bend by a naturall instinct to the breast of our mother, richly filled with fit sustenance for vs: Afterwards he fed vs when we did nothing, and when we did that which was euill, and can hee now faile vs about his owne businesse? No, he feedeth the godly Gen. 48. 15 all their life long.

4 *He hath giuen vs his Sonne, therefore* Rom. 8. 32. *he will giue vs with him all things also:* And this is a very strong and Apostolical argument: we may reason thus: If he hath giuen vs his Sonne, to be meate, drinke, and cloth to our soules, hee will not stand with vs for so small a trifle, as may serue our bodies.

5 He will giue vs a royall inheritance, therefore we should not feare, that he will starue vs before wee come of age, and are capable of it. *Feare not little flocke, it is your Fathers pleasure to giue you a Kingdome.* Luk. 12. 32.

6 And lastly, if God doe forsake vs, and

and not sufficiently provide for vs, it is, because he is either vnable or vnwilling: now for his ability, wee beleue that hee is Almighty, and so rich in grace to all that call vpon him: *The silver is mine, and the gold is mine, saith the Lord of hostes. Euery beast of the forrest is mine, and the cattell vpon a thousand hils: I know the fowles of the mountaines, and the wild beasts of the field are mine.*

Hag. 2.8.

Psal. 50.10

11.

Psal. 24.1.

In a word, *The earth is the Lords, and the fulnesse thereof.* And for his willingnesse, that is transcendent, infinitely exceeding that of naturall parents towards their children: yea, it surmounteth and surpasseth that compassion of the most indulgent and

Esay 59.15

tender mother. *Can a woman forget her sucking child, that she should not haue compassion on the sonne of her wombe? Yea, they may forget, yet wil not I forget thee.* So then, content thy selfe with thy little, forasmuch as

Exo. 16.18

thy litle will proue enough. *He that gathered a little had no lacke.* If God giue but a little, he can make a little serue the turne, and be enough; and then a little is as good as a feast. Is thy prouision small? thy appetite shall be the lesse. Remember the speech of the woman in the Martyr-booke; *If you take away my meate, God I trust will take away my hunger.* We know, as it is all one

M. Foxe,
Acts and
Moniments,
pag. 1874.

in

in respect of Gods omnipotencie to worke with meanes, or without meanes: and as good *Jonathan* sayth, *There is no restraint to the Lord to saue by many or by few*: so in regard of Gods ordinary blessing vpon the righteous, it is all one to preferue them by dainty delicates, or by courser commons; by much or by little. And learne this of our Sauour Christ, That a mans life consisteth not in the abundance of the things which he possesseth, but in the goodnesse of God engrauen vpon them, whereby a few dead things are made sufficiently seruicable to preferue and maintaine his naturall life, as you shall heare by and by.

1. Sa. 14. 6.

Luk, 12. 15

Thirdly, it now remaineth, that I should shew, that the estate of the righteous with his little, is better then the riches of many wicked.

3. Part.

Briefly then, as I conceiue the matter, in these three respects:

- 1 Because he hath right to his little.
- 2 Because he hath Gods blessing with it.
- 3 Because hee hath power to enioy it.

First, in that he hath right and iust title to his little; it is his owne: now a little of ones owne, is better then thousands without due claime and interest, according to that true Prouerbe, *Better is a little*

Prou. 16. 8.

with

- with righteousness, then great renewes without right. Indeede Gods childe is the right and vndoubted heire of the world; God giueth vs richly all things to enjoy. The righteous mans tenure is in Chiefe, in Capite, in his head Christ Iesus; *all are yours, and you are Christs*: His assurance is Gods firme promise; *Godlinesse hath the promises of this life, aswell as of that which is to come*; He doth not enter or take possession of any thing without prayer; *Giue vs this day our daily bread*, remembring, that *euery creature of God is good, when it is sanctified by the word and prayer*; His homage, suite, and service is the faithfull discharge of his calling, both generall and particular: *With quietnesse he workes and eates his owne bread*; When the wicked haue no right at all (in the court of conscience) to whatsoever he *haueth and holdeth*; though in the courts of men, he hath a ciuill right, as *Peter said to Ananias, Was it not thine owne?*
1. Tim. 6. 17. 1. Cor. 3. 22. 1. Tim. 4. 8. Matth. 6. 11. 1. Tim. 4. 5. 2. Thess. 3. 12. Aa. 5. 4. Gen. 1. 28. 1. Sam. 25. 11.
- That vndoubted right once granted to the sonnes of men is forfeited now, and lost in *Adams* downfall; so that a man out of Christ is a theefe, a robber and an vsurper of all that he possesseth, and albeit he will boldly say with Nabal, *My bread, and my water, and my flesh*, yet they are vnto him but

but *unrighteous Mammon*. It matters not Luk. 16. 9.
 though he come by them, by reason of in-
 heritance, gift; or labour, but then especial-
 ly are they vnrighteous, when they are got
 by force, fraud, or any vnlawfull meanes o-
 pen or secret: Now doe but weigh in an Mich. 6. 10.
 equall ballance, the meane mans modicum,
 posselt and held by so good and warranta-
 ble a right, and the riches of many wicked,
 purchased and procured, *per fas aut nefas*,
 by hooke or by crooke, by briberie, periu-
 ric, Simonie, vsury, by the lying tongue, the
 false weight, the scant measure, the deceit-
 full ware, &c. and then tell me whose estate
 is best? tell me plainly, Are not the glea-
 nings of Ephraim better then the vintage of
 Abiezer? Surely, thou wilt say of these ri-
 ches as *Erasmus* said of pleasure; Riches are
 not riches (not worthy any account) when
 they are ioyned with an ill report and a
 wicked conscience; for although stolne
 waters be sweete to the wicked for a time,
 yet know that there will be bitternesse in
 the latter end; Marke what *Zophar* saith, Colloq. Vo-
 luptas non est
 voluptas,
 qua cum
 mala fama;
 malaq; con-
 scientia con-
 iuncta est.
 Prou. 9. 17.
 handling this very argument of the wicked Iob 20.
 man that oppresseth and forsaketh the poore,
 and violently taketh away the house that hee
 builded not, Though wickednesse be sweet in Verse 19.
 Verse 12.
 his mouth, though hee hide it vnder his
 13.
 D tongue,

14 though he spare it, and forsake it not, but
 15 keepe it still within his mouth, yet his
 16 meate in his bowels is turned, it is the gall
 of Aspes within him. He hath swallowed
 downe riches and hee shall vomit them vp
 againe; God shall cast them out of his bel-
 ly: He shall sucke the poyson of Aspes, the
 viperstongue shall slay him; Alas, poore
 soules when the account is made vp of all
 things gotten by iniustice and wrong; this

Prou. 21. 6. is the totall summe, viz. *Vanitie tossed to
 and fro of them that seeke death.*

*Paululum
 quod iusti
 possident est*

*suauius
 fructuosius
 quam impio-
 rum magna
 affluentia, ob
 arcanam Dei*

*benedictio-
 nem, Gene-
 brard.*

Pro. 10. 22.
 Psal. 113. 7

Secondly, in that he hath an operative
 or working blessing with his little, to bet-
 ter it both in quantitie and qualitie:

First, in quantitie, which may be proo-
 ued by testimonies, Diuine, Humane, and
 Diabollicall.

1. Diuine, *The blessing of God maketh
 rich; Againe, He raiseth vp the poore out of
 the dust, and lifteth the needy out of the dung-
 hill,* that is, giueth a large encrease to small
 beginnings.

2. Humane, old father *Iacob* may bee
 Gen. 32. 10 here produced. *With my staffe* (saith he) *I
 passed ouer this Iordan, and now I am become
 two bands.* This testimonie is vpon record;
 And may not we confirme this, and say to
 Gods glory, with nothing, or with little we
 came

came into these gates, but now God hath multiplied vs exceedingly. The lines are fallen vnto vs in pleasant places, yea, wee haue a goodly heritage. Psal. 16. 6.

3. Diabolically, The father of lyes, the diuell vttereth this truth; *thou hast blessed the worke of his hands* (speaking of that righteous man *Iob*) *and his substance is encreased in the land*: He acknowledgeth the augmentation of the godly mans wealth to be from the blessing of God; so that as it is said in the motto, *Concordia res parue crescunt*, so we may say, By Gods blessings, small things encrease, God we see can quickly double the talents of his faithfull seruants, *toone encrease the little oyle in the cruse*; and in the pot of the poore widowes, and by his powerfull blessing, multiply the *few loaves* and the *small fishes*; Iob 1. 10.
When on the other side, either the secret and hidden curse of God like a canker, eateth, wasteth, and vtterly consumeth the faire estates of many wicked, *God bloweth upon that they haue*, with such a blast, as *they sowe much, and bring in little, earne wages and put it into a bagge with holes*, as the Scripture speaketh; or else some open and manifest iudgement doe bring them downe from brauery to beggery, from the ruffe to

Math. 25.
1. King. 17.
14.
2. King. 4.
Ioh. 6. 9.

Hag. 1. 9.

the ragge, from a girdle to a rent as the Prophet threatneth, In short, God seemeth to say to many wicked men, *Because you serued not the Lord your God with ioyfulness and gladnesse of heart for the abundance of all things; Therefore you shall serue your enemies which the Lord shall send against you in hunger, and in thirst, in nakednesse, and in the want of all things.*

Isay. 3. 24.

Deut. 28. 47 48.

Job 37. 17.

Non horren-

da res est a-

qua et polen-

lentia. Senec.

18. epist.

Dan. 1. 15.

Leu. 26. 26.

Ila. 3. 1.

Hag. 1. 6.

Mic. 6. 14.

Prod. 13. 25

Pauxillum

pium satiat.

affluencia

impium non

satiat.

Sculter.

Deut. 8. 3.

Secondly, in qualitie, By Gods blessing, poore and meane cloathes doe keepe vs warme, and course diet, pulse and pottage doe feed and fat vs. See this in that excellent example of *Daniel* and his companions; *Their countenances appeared fairer and fatter in flesh, then all the children which did eate the portion of the Kings meate.* It is not the greatnesse and daintinesse of fare, but Gods good blessing that doe nourish and strengthen the body of man, God makes bread to be a staffe and stay, to satiate and strengthen the righteous man, when the wicked haue the staffe of bread broken, and the stay taken away; they eate, eate, eate and are not satisfied. *The righteous eateth to the satisfying of his soule, but the belly of the wicked shall want;* In a word, man liueth not by bread onely, but by euery word of God: Now one word of God, is a word of blessing

sing

sing which the wicked haue not. So that as Salomon saith of the labourers sleepe. The sleepe of the labouring man is sweete, whether he eate little or much, so may I say of the righteous mans meate, it is sweet whether it be little or much; for the blessing of God doth so sweeten and season it; that his very appetite and hunger is a sauourie sauce vnto it. Eccles. 5. 12

Thirdly, in that he hath an heart comfortably to enioy his little. Say ye to the righteous, it shall be well with him; for they shall eate the fruite of their doing; As it is Gods mercy to reward the righteous for well-doing, so it is Gods gracious blessing, that they taste, eate and enioy, euen in this life, a part of their reward; That men may say, *Verily there is a reward for the righteous, verily there is a God that indgeth in the earth*; And that this is a speciall fauour, hearken what Salomon saith, Behold that which I haue seene, it is good and comely for one, *to eate and to drinke, and to enioy the good of all his labours*, that he taketh vnder the Sunne all the daies of his life, which God giueth him, for it is his portion; Euen ry man also to whom God hath giuen riches and wealth, and hath giuen him power to eate thereof, and to take his portion, Eccles. 3. 10

Psalm. 58. 11.

Eccles. 5. 18

Iustus dirigitur a deo ut sciat uti diuitijs non est auarus non est prodigus, &c. Bellarm.

Eccle. 6. 1. 2

Horat. Quo
mibi fortu-
nas si non
conceditur
vii?

Prou. 15. 16,
17. & 17. 1.
Eccles. 4. 6.

I. Vse.

Ezek. 18.
24.

Iob 27. 6.

Reu. 22. 11.

Hos. 6. 4.

and to reioyce in his labour, *This is the gift of God.* When, on the other side, there is an euill scene of him vnder the Sunne, and it is common amongst men; *A man to whom God hath giuen riches, wealth, and honour, so that he wanteth nothing for his soule, of all that he desireth; yet God giueth him not power to eate thereof, but a stranger eateth it.* This is a vanitie and an euill disease; Is not then a little eaten and enioyed, better then abundance laide vp and lookt on? I thinke I cannot conclude better then with that of Salomon, *Better is a little with the feare of the Lord; Better is a dinner of hearbes; Better is a drie morsell, Better is a handfull with quietnes, &c.* then the abundant superfluitie of many wicked.

First, hence floweth comfort and encouragement, to all them that haue traced in the way of righteousness. Let not the righteous man forsake his righteousness, or slacke his pace, but rather goe on, since the righteous mans estate is so good, He may say as Iob in another sense; *My righteousness I hold fast, and I will not let it goe.* If God be so good to the righteous, *Let him that is righteous be righteous still:* Let not thy goodnesse (O Christian professour) be as the morning cloud, or the earely dewe, soone

soone dryed vp and gone away; but as I
would haue the sowe the seede of righte- Eccle. 11. 6.
ousnesse in the morning of thy age, begin
betimes; so I would not haue thee with-
hold thy hand in the euening, giue in in
thy old age; but be faithfull vnto the death; Reu. 2. 10.
Yea, since God dorh not (in his mercies,
graces and blessings) forsake vs when wee Psal. 71. 18.
are old and gray-headed; let vs not for-
sake him in our old age, but let *our gray-*
head be a crowne of glory vnto vs, being found Prou. 16. 31.
in the way of righteousness. Let vs encrease
in all well-doing, that our pathes as the shi- Prou. 4. 18.
ning light, may shine more and more vnto
the perfect day.

Secondly, this may moue all men to bee 2. Vse.
much affected, yea, euen rauished with this
estate and happy condition, and to be in-
duced with all speed to seeke the Kingdom
of God, *and his righteousness*, since all things Math. 6. 33.
shall be so comfortably added vnto them:
Let vs labour to be partakers of that king-
dome, *which consist not in meat and drinke,* Rom. 14. 17
but in righteousness: Let this be first sought
after of vs, and it will bee the most readie
way to thrue in the world: for all things
shall be so added, blessed and bettered, as
nothing needfull shall be wanting to vs. It Psal. 4. 6.
is the onely question in the world, Who

Mic. 6. 8.

will shew vs any good? We that are preachers, do shew thee, O man, what is good, and what the Lord requireth of thee: nay, we shew thee the good and right way, to encrease and *better* thy outward estate: It is the Diuels Prouerbe, *He that useth plaine dealing shall die a begger*: The plaine and iust way is the sure, safe, and gainfull way: It is a slander to say, It is vaine to serue God, and what profit is it that wee keepe his ordinances? &c. *Dauid* hath long since confuted that saying, *In keeping Gods righteous iudgements there is great reward*. If we would trie God in the practice of his will, see if God would not open the windowes of heauen, and poure vs out a blessing, that there shall not be rume enough to receiue it: yea, when God hath *betrothed vs unto himselfe in righteousness*, then he will heare the heauens, and the heauens shall heare the earth; and the earth shall heare the corne, and the wine, and the oyle, and they all shall heare vs.

Mal. 3. 14.

Iob 21. 15.

Psal. 19. 11.

Mal 3. 10.

Hos. 3. 32

So long as thou goest on (O vaine man) in the way of wickednesse, thou art an outlaw, out of Gods protection; God neede take no care of thee: But when thou turnest thy feet to Gods commandements, thou mayst claime the priuiledge of a good subiect,

subiect, take the benefite of Gods Con-
 nant, and promise, wherein God is tyed in
 little or much, to bestow vpon thee a great
 blessing: I thinke we may say as Bildad to
 Iob, *If thou beest pure and upright, surely now* Iob 8.6.7.
he will awake for thee, and make the habita-
tion of thy righteousness prosperous, though
thy beginning was small, yet thy latter end shall
greatly encrease: so it came to passe with
 him; the Text is euident for it, *The Lord* Iob.42.13.
blessed the latter end of Iob more then his be-
ginning: yea, God gaue him twise as much as Verse 10.
he had before: And so it will be with thee, if Deut.28.1.
 thou shalt harken diligently vnto the voice
 of thy God, to obserue and to doe all his
 Commandements, with sinceritie and vp-
 rightnesse of heart: *Blessed shalt thou be in* Vers.3,&c.
the Citie, and blessed shalt thou be in the field:
Blessed shall be the fruite of thy body, and the
fruit of thy ground, and the fruit of thy cattell,
the increase of thy Kine, the flockes of thy
sheepe. Blessed shall be thy basket and thy store.
 And a little after, *The Lord shall command*
the blessing vpon thee in thy store-houses, and
in all that thou settest thine hand vnto, &c.

Thirdly, this sharply reprooueth the 3. Vse.
 wealthy-wicked, that vsually despise and Lam.2.6.
 disdain the poore righteous man, and count
 him as the dung, and off-scouring of the
 world,

world, let them know, that although hee
 Pro. 12. 26. hath but a little, yet, *The righteous is more
 excellent then his neighbour:* and againe,
 Pro. 28. 6. *Better is the poore that walketh in his upright-
 nesse, then he that is peruerse in his wayes,
 though he be rich.* And to say truth, the
 righteous poore man, is better then the
 wicked rich; inasmuch as righteousness is
 better then riches: Now righteousness ex-
 cels riches, in many particulars, especially
 in these foure:

1 Riches cannot secure vs from Gods
 Prou. 11. 4. wrath, but righteousness can. *Riches auaille
 not in the day of wrath, but righteousness de-
 I. Pet. 1. 18. liuereth from death: We are not redeemed
 with corruptible things, as siluer and gold: but
 Eia. 1. 27. learne what this meaneth, Sion shall be re-
 deemed with iudgement, and her conuerts
 with righteousness.*

2 Riches adorne but the body, but
 righteousness decketh and beautifieth the
 Luk. 16. 19. soule. *He hath clothed me with the garments
 Aa. 12. 21. of saluation; he hath couered me with the robe
 Esa. 61. 10. of righteousness, as a bridegroom decketh
 Ezek. 16. himselfe with ornaments, and as a Bride ador-
 neth her selfe with iewels.*

3 Riches cannot giue content; neither the
 Eccl. 4. 8. & eye, nor the heart can be satisfied with ri-
 5. 18. ches: mans spirit, his immortall soule can-
 not

not be filled with these terrene and transitorie things. Wee reade but of one *Man* that said, *I haue enough*. These trifling toyes cannot satisfie the vnſatiabable heart of a naturall man; but they that *hunger and thirst* after true *righteousnes*, shall be satisfied: yea, he that drinketh of the water that Christ doth giue, shall thirst no more. Gen. 33. 9.
Matth. 5. 6.
Ioh. 4. 14.

4 Riches continue not, they are uot permanent and durable; they make themselves wings and are soone flowne away; but *righteousnesse* is called *eueralſting* by the Prophet *Daniel*, and wee reade of the man that feareth God; *his righteousnesse endureth for euer*. Well then, thou that despisest Gods poore, God will contemne thee, and set thee at naught, and highly exalt his name and memory. *The righteous shall bee had in eueralſting remembrance*: and in another place, *The memory of the iust shall be blessed, but the name of the wicked shall rot*. Prou. 23. 5.
Dan. 9. 24.
Pſal. 82. 3.
Verſ. 6.
Prou. 10. 7.

Fourthly, to shut vp all in a word, Let vs not enuie the vnhappy flourish of the wicked; as wee are admonished in the entrance of this Psalme, and by *Solomon* also in his booke of Prouerbes. *Iſabakuk* ſeemeth to repine at their prosperous estate, saying, *Their portion is fat, and their meate plenteous*: *Iob* calleth their estate into question, when he saith, *Wherefore doe the wic-* 4. Vſe.
Verſe 1.
Prou. 24. 1.
Hab. 1. 16.
Iob 21. 7.

Psal. 73.

Ibidem.

Claud.

— Iam non
ad culmine
rerum, inu-
stos creuisse
queror tolli-
tur in altum
ut lapsu gra-
uiore ruant

Psal. 49. 12.
Verse 16.

Mal. 3. 15.

ked line, become old, yea, are mighty in pow-
wer? &c. David himselfe stumbled at this
rocke of offence; Hee was offended at this
through ignorance, vntill he went into the
Sanctuary of God, and was well catechi-
zed concerning the point. Then he vnder-
stood their end, and would not change his
estate with them: For though they prosper
in the world, and increase in riches, yet hee
saw that God did set them in slippery places,
and cast them downe to destruction.

Therefore, doe we see them aloft vpon
the top of Fortunes wheele? do they build
their nests in the clouds? stay awhile, they
will not bee long there; they will come
downe as fast as euer they went vp: So
saith the Prophet, *Man being in honour a-*
hidesh not, he is like the beast that perish: Be
not thou afraid when one is made rich, when
the glory of his house is increased, as in the
same place, neither stand amazed, when
they that worke wickednes are set vp, as ano-
ther Prophet speaketh, because, *Computatis,*
Computandis, that is to say, in right recko-
ning, thou art aboue tenne thousand times
a better man in thy estate; rather pity such
as haue no more profit and gaine by that
which they possesse; *What doth it profit a*
man to gaine the whole world, and to loose his
owne

The Favourite.

45

owne soule; And reioyce in thine owne ad- *Mat. 16. 26.*
uantage and profite, in that thou doest not
labour in vaine: *Light is sown for the righ-*
teous, and ioy for the upright in heart: there- *1. Cor. 15. 58*
fore, reioyce in the Lord, ye righteous, for *Psal. 97. 11.*
if thou beest filled with *the fruits of* *Phil. 1. 11.*
righteousnes, know assuredly that
the fruit of Righteousnes *Prou. 11. 30*
shall be vnto thee a
Tree of life.

F I N I S.



I. S. to the Reader.

1 **R**Eader, if gladly thou wouldst be resolu'd
Whom God delights in, see thou here involu'd,
A plaine description of his Fauourite,
Not the prophane, ne yet the Hypocrite,
It thwarts the purenes of the iealous Lord,
To fauour sinners, or with them accord,
But he who out of nature claspeth sure,
By faith vnfeined, on his Sauour pure,
Shewes forth his light, abandons wickednesse
And serues the Lord in truth, and righteousness:

2 **N**Ext, if thou seekst, wherein his fauour stands;
Tis not in worldly wealth, ne goods or lands,
But in his inward gifts and speciall grace,
Wrought in the hearts of such as he embrace,
Let not the rich then in his outward fate,
Thinke himsele happy, and in blest estate:
Nor let the poore repine, but rest content,
With that same little, which the Lord hath sent.

3 **F**Or lastly, here is proou'd how God doth blesse
The little portion that his owne possesse:
But cur'eth, wasteth, and consumes the store
Of rich-vngodly grinders of the poore.
Let then the righteous man be righteous still,
And frame his life according to Gods will:
For though the wicked here exalted be,
The righteous man is better farre then he.

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F I N I S.

